Fatawa on the Rulings of *The Athaan*

Taken from
"Al-Mufeed Fee Taqreeb Ahkaam Al-Athaan"
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Merits of the Athaan and the Mu'athan

- **Narrated Abu Huraira** may Allah be pleased with him)**: Allah's Apostle ﷺ said,** "If the people knew the reward for pronouncing the Athaan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots". *Al-Bukhari and Muslim*
- **Narrated Mu'awwiyah** may Allah be pleased with him)**: I heard Allah's Messenger ﷺ say**: "The mu'athans will have the longest necks on the Day Of Judgment" *Sahih Muslim*
- **Narrated 'Abdul Rahman** may Allah be pleased with him):**Abu Sa'eed Al-Khudri** may Allah be please with him) **told my father,** "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce the athaan for the prayer raise your voice in doing so, for whoever hears the Athaan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection."

  Abu Sa'eed added, "I heard it (this narration) from Allah's Apostle ﷺ." Bukhari
- **Narrated Al-bara'a** may Allah be pleased with him)**: The Messenger of Allah ﷺ said:** "Indeed Allah (praises) and the angel pray for the (people of the) first row, and the mu'athan is forgiven his sins for as long as the duration of his voice, and everything which is moist and dry attests for him and he has the reward of those who pray with him" *Ahmed, An-Nasaaii and others*
- **Narrated Abu Hurairah** may Allah be pleased with him)**: The Prophet ﷺ said:** " The mu'athan is forgiven for the duration of his voice and every moist and dry thing bears witness for him, and the one who attends the prayer has twenty five prayers written for him and between two prayers is an expatiation for his sins" *Abu Dawoud, Ahmed, An-Nasaai and others*
- **Narrated 'Utabah** may Allah be pleased with him)**: I heard the Messenger of Allah ﷺ say**: "Your Lord is amazed by a sheep herder at the top of a mountain who calls the athaan and prays and Allah says "Look at my servant he calls the athaan and the iqaamah and fears me, I have forgiven my servant and entered him into paradise." *An-Nasaaii and al-Bayhaqqi*

Chapter One

Fatawa concerning the conditions of the Athaan and the Mu'athan

Question One: What is the Ruling of the Athaan? Is it Waajib (Obligatory)?

Answer One: Ahl ul-Ilm (The People of Knowledge) have said that it is Fard Al-Kifayaah (Communal Obligation) but Salaat without calling the Athaan is valid.

Question Two: What is the ruling of the Iqaamah?

Answer Two: As with the Athaan, it is Fard Al-kifayaah and Salaat without an iqaamah is valid.

Question Three: Is Al-Muwaalah (doing it in sequence uninterrupted) a condition, of the athaan?

Answer Three: Al-Muwaalah is a necessity, so if the Mu'athan intentionally pauses (an extremely long pause) between the statements of the Athaan, this is no longer called an athaan. He should start over from the beginning. So, if he pauses for a long period of time between the statements of the athaan this will nullify the Athaan.

Question Four: If the athaan was interrupted for a legitimate reason, such as washing the face due to a nose bleed, or something similar, does he repeat the athaan from the beginning, or start from where he left off, when he returns.

Answer Four: Yes, he starts over, even with a legitimate reason, because al-Muwaalah is a condition of the athaan.

Question Five: Is it a condition of the athaan that its statements be said in order?

Answer Five: Yes, being in order is also a condition, so if he says a statement out of place, it invalidates the athaan.

Question Six: If the Mu'athan forgets his place while calling the athaan, thus saying a sentence out of order does this invalidate the Athaan?

Answer Six: Small errors are overlooked.

Question Seven: If the Mu'athan finishes the athaan, then realizes that he has called the athaan too soon by fifteen minutes what should he do? Should he repeat the athaan at the proper time?

Answer Seven: If the Mu'athan has called the athaan before the time has entered, and it has not entered by the time he finishes, then he must repeat the athaan even if it is two minutes early.

Question Eight: What is the ruling on calling the athaan for a Salaat that one has missed? (Like if someone wakes up for Fajr after the sun has risen)

Answer Eight: Yes, They should call the Athaan, and the proof is the Hadith Abu Qatadah may Allah be please with him) in which he mentions that the Prophet ﷺ traveled with some companions and they slept and left Bilaal in charge of waking them up for Fajr, but Bilaal may Allah be please with him) overslept along with the companions until they were awakened by the sun. In this hadith Bilaal may Allah be please with him) was ordered to call the athaan even though the time had passed.

Question Nine: Is it preferred to call the iqaamah for Fajr early or delay it?

Answer Nine: Usually Fajr prayer is preceded by sleep and fatigue thus it is better to delay the iqaamah in order to gather the majority of people. Especially since some will need to perform a ghusl (shower)

Question Ten: Which one has more authority over the iqaamah…the Imam or Mu'athan?

Answer Ten: This was narrated in a Hadith of the Prophet ﷺ, the mu'athan has more authority over the athaan and the Imam has more authority over the iqaamah. So the mu'athan should not call the iqaamah until the Imam gives him the authority to do so. (Note: This Hadith has some weakness)

Question Eleven: Has the exact time we should wait between the athaan and iqaamah been specified?

Answer Eleven: The time period has been specified, but is has not been specified with minutes. The Prophet ﷺ said: "Put between your athaan and iqaamah an interval that allows enough time for a Mu'atasir(a person in need of defecating) to take care of his need without hurry and a time period to permit one who is eating to finish without haste." This is around twenty minutes.

Question Twelve: If someone is going to pray in a desert (or similar places such as a Forest) is it from the Sunnah to call to the athaan?

Answer Twelve: If a person is in a vacant place it is from the Sunnah to call the athaan, even if he will pray by himself, due to the Hadith of Abu Sa'eed may Allah be please with him) that was previously mentioned in the merits of the Athaan.

Question Thirteen: If I am outside the city with some of my friends, and the time of Isha' enters, and we want to delay the prayer seeking the more desirable time, should we call the Athaan as soon as the Salaat time comes in or right before we want to pray?

Answer Thirteen: It is preferred to call the Athaan right before you begin to pray, Even if you delayed it until the last third of the night.

Question Fourteen: Has it been reported that the Mu'athan should turn to the right and left?

Answer Fourteen: Yes, it has come in the Hadith about Bilaal's may Allah be please with him) athaan that he used to turn to the right and left while saying the "Hayalaats" ***("Come to Prayer!" …"Come to Success!")***

Question Fifteen: How is the turning performed?

Answer Fifteen: The Mu'athan says "Haya ala as-Salaah" twice while turning <u>**only his head**</u> (not his body) to the right and "Haya ala al-Falaah" twice while turning <u>**only his head**</u> (not his body) to the left. But if he is using a microphone he should not turn (his head away from the microphone), because that will cause his voice to be decreased (or unheard) and there is no need for the turning because the microphone makes the voice spread in all directions.

Question Sixteen: Is it from the Sunnah for the Mu'athan to be elevated during the athaan?

Answer Sixteen: This was in the beginning years so as to make the athaan reach as far as possible. The Mu'athan during that era would stand in the Minarah (plural minaret) the highest point of the Masjid, and then he would call the athaan in order to be heard by the maximum amount of people. As for this era, there is no need for the Mu'athan to be elevated since we have microphones and speakers.

Question Seventeen: Has it been narrated that the Mu'athan puts his fingers in his ears?

Answer Seventeen: Yes, the Mu'athan puts his index fingers in his ears and the Fuqaha (Scholars of Fiqh) have proof for it. The wisdom behind this is that the Mu'athan is commanded to raise his voice extremely high in order for the maximum amount of people to hear him. And this can damage the ear. So placing the fingers in the ears reduces this potential harm.

Question Eighteen: If the Mu'athan is not using a microphone and he is in a vacant place (such as a desert) what is the ruling on turning completely around to make sure the athaan reaches all directions.

Answer Eighteen: This is not legislated in the Shar'iah.

Question Nineteen: What is the ruling on calling the athaan while riding a car or something similar?

Answer Nineteen: Calling athaan while riding is permissible as long as he pronounces the words correctly and as long as he raises his voice while the car is moving he has done what is required.

Question Twenty: If the Mu'athan calls the athaan while riding then gets out of the car, should he call the athaan again?

Answer Twenty: The first athaan suffices him.

Question Twenty-One: Is it permissible for the athaan to be called while sitting?

Answer Twenty-One: The origin is that this isn't permissible rather he should call the athaan while standing so that his voice may reach as many people as possible. However, as for our time the matter has become more flexible due to the microphone. Likewise with the Iqaamah

Question Twenty-Two: When combining two salaats while traveling, do you call the Athaan for each salaat?

Answer Twenty-Two: When combining Salaats while traveling make **one** athaan and an iqaamah for each prayer. So there will be **One** Athaan and **Two** iqaamahs

Question Twenty Three: Is it a condition that the Mu'athan faces the Qiblah while calling the athaan?

Answer Twenty –Three: It is mustahab (encouraged) and recommended but not wajib. Indeed the Qiblah is the most honorable direction, so it is preferred over all other directions.

Question Twenty-Four: If the Mu'athan is in a vacant place should he elevate himself?

Answer Twenty-Four: Yes, it is Sunnah for the Mu'athan to be elevated while calling the athaan so that his call will reach further, even if he is in a vacant place, because everything that hears his call from the creation will bear witness for him according to the hadith mentioned previously in the merits of athaan.

Question Twenty-Five: The Ahl-ul-Ilm mentioned that you should say "Pray in your *Rihaal* "(Temporary dwelling places) when there is a strong rain. So what is the amount of rain that permits leaving the Jama'ah in the Masjid?

Answer Twenty-Five: This hadith is referring to traveling and stating that they were travelers. The travelers normally are scattered about, and it is difficult for them to gather in one place when there is mud and large puddles of water around the place that they would normally gather to pray. So in this state, it is permitted for them to pray in their temporary dwelling places, and the word "Rihaal" points to this. Thus it was not stated "pray in your houses."

Question Twenty Six: Some people are over-lenient with praying in their homes due to the least amount of rain. What is the ruling?

Answer Twenty-Six: It is not permissible for a man to pray (obligatory Salaat) in his house (leaving the Jama'ah) except with a strong excuse like if the rain is continuous, he did not have a car to take him to the masjid, or between him and his house is thick slippery mud and huge puddles which reach his knees or mid-calf. In this situation it is permissible to remain at home and pray. If this is not the case, then he must answer the call to prayer.

Question Twenty-Seven: If I went to the Masjid with a friend where the Jama'ah has finished the prayer, and we want to pray in Jama'ah…should we call the athaan?

Answer Twenty-Seven: It is best not to call it because the reason behind making the athaan is informing people that the time for prayer has entered and you all are aware that the time for prayer has entered, thus there is no need for it.

Question Twenty-Eight: What about the iqaamah? Should we call the iqaamah before prayer or leave it?

Answer Twenty- Eight: The iqaamah is different from the athaan in its ruling. So it is Sunnah to call the iqaamah before beginning to pray because the iqaamah is to inform the people that are present that the Salaat is about to be established.

Question Twenty Nine: If I have missed the prayer with the Jama'ah and I want to pray at home, is it required for me to call the athaan or not?

Answer Twenty-Nine: No it is not because the purpose of the athaan is to inform the people that the time of Salaat has begun and you in this situation are praying by yourself, thus there is no need.

Question Thirty: What about the iqaamah? Is it required?

Answer Thirty: If you are praying alone, you have the choice to make the Iqaamah or leave it. There is no problem because the purpose of the iqaamah is to inform the ones who are present that the salaat is being established now.

Chapter Two

Fatawa concerning the words and its rulings

Question Thirty One: If the Mu'athan forgets a sentence while calling the athaan and he does not remember what he has forgotten until he reaches the last sentence, what should do?

Answer Thirty-One: If the Mu'athan forgets something of the athaan, he should say it at the end of the athaan and there is no problem with that. And there is no need to repeat the athaan.

Question Thirty-Two: What if the Mu'athan forgets "As-Salaatu Khairum min an-Nawm" ("Salaat is better than Sleep") and does not remember until he reaches the last sentence, what should do?

Answer Thirty-Two: If the Mu'athan forgets something of the athaan, he should say it at the end of the athaan and there is no problem with that. And there is no need to repeat the athaan.

Question Thirty-Three: If the Mu'athan says what he has forgotten at the end of the athaan, such as "As-Salaatu Khairan min an-Nawm"…Does he repeat what comes after it until he reaches the end of the athaan.

Answer Thirty-Three: No, he does not complete what comes after it because he has already said it.

Question Thirty-Four: What should we do concerning the many different narrations concerning the various ways to call the athaan? Which one should we choose? Or should we use one method one time and another method another time.

Answer Thirty-Four: The Correct thing to do is to call the athaan of Bilaal. may Allah be please with him) And it is what is popular and well known amongst the people. It has 15 sentences.

Question Thirty-Five: What is meant by calling the athaan with *at-tarjeea*?

Answer Thirty-Five: At-Tarjeea is repetition of the shahaadatain . (Ahadu an la iliha ila Allah and Ashadu ana Muhammadur Rasulullah) meaning saying "Ashadu an la ilaha illa Allah" twice with a raised voice then "Ashadu ana Muhammadar Rasulullah" twice with a raised voice, then "Ashadu an la ilaha illa Allah" twice again with a lowered voice, Then "Ashadu ana Muhammadar Rasulullah" twice with a lowered voice. And this is taken from the hadith of Abu Mahthurah may Allah be please with him)

Question Thirty Five: Which is preferred? Calling the athaan with at-tarjeea or without?

Answer Thirty-Five: It is best to leave at-tarjeea. This is because it is only mentioned in a muhtaamil hadith (a hadith that can be interpreted in more than one way) of Abu Mahthurah. But we are of the opinion that the Prophet (ﷺ) mentioned the athaan with Tarjeea simply because he was trying to teach Abu Mahthurah (who was a new Muslim) the shahaadah and make it established in Abu Mahthurah's heart.

Question Thirty-Six: If someone did at-*tarjeea* sometimes and left it sometimes, is this permissible or is it best to be left all together?

Answer Thirty-Six: That is permissible but it is preferred to stay consistent upon one athaan and we mentioned that Bilaal's athaan is preferred to be consistent with. It is the one that is used now and was heard by the Prophet (ﷺ) while traveling, resident and he approved of it.

Question Thirty-Seven: When you 'lower your voice' in the at-tarjeea does this mean you say it to yourself?

Answer Thirty-Seven: 'Lowering your voice' does not mean saying it to yourself, but rather saying the statement with a low voice so that if there was someone beside you, he would hear you. So do not lower your voice to the point it is not heard, but do not raise it like the rest of the Athaan.

Question Thirty-Eight: Has it been narrated that the Iqaamah is similar to the statements of the athaan?

Answer Thirty-Eight: Yes, with some of the Fuqaha such as the Hanafis. The iqaamah according to them is like the athaan except that the athaan is increased by the tarjeea and the iqaamah is increased by "Qad qaamatis Salaah". So the athaan according to them is 19 sentences and the iqaamah is 17 sentences. They derive this by saying this was the iqaamah of Abu Mahthurah but the correct opinion which the proofs point to is the iqaamah of Bilaal may Allah be please with him). In Sahih Bukhari, Anas may Allah be please with him) narrated that the Prophet (ﷺ) commanded Bilaal to make the athaan even and the iqaamah odd. Meaning the statements are two by two or one by one. The athaan is the call for the distant so there's a need for more words while the iqaamah is the call for the ones who are present so the words are decreased.

Chapter Three

Fatawa concerning the description of the Mu'athan during the Athaan

Question Thirty-Nine: What are the characteristics that the Mu'athan should possess?

Answer Thirty-Nine: The origin is that he should be sane, adult, knowing the statements of the athaan, possessing a strong voice, and knows the times of Salaah, able to pronounce the words properly. Also Ahl ul-Ilm have stated other characteristics besides those previously mentioned that are mustahaab (encouraged) such as to be religious and trustworthy because the people will follow his example and because he may be elevated on the minarah (minaret) where he may be able to see the peoples' private affairs that normally cannot be seen from below. So he must be trustworthy.

Question Forty: Is it permissible for a woman to call the athaan?

Answer Forty: No it is not permissible for a woman to call the athaan. It is particular for the men. This is a proof that the woman's voice is an awrah in front of foreign men to her. This is why she doesn't say "Subhanullah" in the Salaat to alert the Imam if he makes a mistake rather she claps her hands.

Question Forty-One: What is the ruling on a non-Arabic speaker who cannot pronounce the athaan properly due to ignorance of the pronunciation of the Arabic alphabet?

Answer Forty-One: The athaan is valid and he is excused because this is the best he is capable of doing, but it is preferred that the one who can pronounce the athaan properly call it.

Question Forty-Two: Is it preferred for the Mu'athan to call the iqaamah?

Answer Forty-Two: It is preferred for the Mu'athan to call the iqaamah, due to the Hadith in Abu Dawood (and other books of hadith) which states that a man from Sudaa'a called the athaan and when the people gathered to pray, Bilaal wanted to call the iqaamah, so the Prophet ﷺ said "Your brother (from) Sudaa'a called the athaan. And the one who calls the athaan calls the iqaamah."

Question Forty-Three: Who is preferred to be put in charge? (A blind man or a man who can see)

Answer Forty-Three: There is no difference between the two, because it is well established that Ibn Umm Makhtum may Allah be please with him) was blind but he would call the athaan, with the condition that someone informs him the times to call the athaan. This is proven because Ibn Umm Makhtum may Allah be please with him) would not call the Athaan until it was said to him "The day has begun!" So this shows that there was someone informing him of the time of Athaan.

Question Forty Four: If a group of women were about to pray in one place (school, etc) is it permissible for one of the women to call the athaan, *keeping in mind that no one will hear the athaan but women?*

Answer Forty Four: No, it is not upon the women to call the athaan, rather the Athaan of the Masjids suffice them

Question Forty Five: If a group of women were about to pray in one place (school, etc) is it permissible for one of the women to call the iqaamah, *keeping in mind that no one will hear it but women?*

Answer Forty-Five: If there are a group of women in one area going to pray together by themselves there's no problem in calling the iqaamah. This is because the iqaamah is for making the ones who are present aware that the Salaat is about to be established. But as for the athaan, then it should not be called by women.

Question Forty Six: If the Mu'athan interrupted the athaan due to a temporary disturbance and someone else came to complete it, should he start from the beginning or from where he left off?

Answer Forty Six: He should start from where he left off because the purpose of the athaan is to inform the people that the time for Salaat has entered, thus there is no need to repeat the athaan from the beginning.

Question Forty-Seven: If the mu'athan is calling the athaan and someone beside him sneezes (or he himself sneezes) Is it okay to say "Al-hamdulillahi "or "yarhamuka Allah" while calling the athaan?

Answer Forty-Seven: There's no problem with him saying that and this will not affect the athaan.

Question Forty Eight: If the Mu'athan breaks his wudo during the athaan does he stop the athaan and assign someone else to complete?

Answer Forty Eight: It is preferred for him to finish it, and the athaan is valid.

Question Forty Nine: If the Mu'athan needs to speak during the athaan and it is an immediate need, such as to warn someone or prevent a child from doing something, what is the ruling regarding his speech?

Answer Forty Nine: It seems to be alright. So it is permissible if there is a need such as if he sees a blind man about to fall in a hole(well), or saw a fire that he feared would grow, or if he saw some bad act that he would not be able to correct if left until after the athaan. So as long as it is important and it cannot be left for later it's permissible.

Question Fifty: If the Mu'athan hears something and laughs during the athaan does this nullify the athaan?

Answer Fifty: There is a difference of opinion concerning laughing while calling the athaan, but the correct opinion is that it does not nullify the athaan.

Chapter Four

Fatawa concerning the ruling of the one who hears the Athaan

Question fifty one: If two people are talking with one another and the athaan is being called, can they continue to talk while repeating after the mu'athan or must they stay completely silent only repeating the athaan?

Answer Fifty One: It is fine if they repeat after the Mu'athan and continue talking but it is best that they remain silent only repeating the athaan.

Question Fifty Two: Does the one who keeps silent and repeat after the Mu'athan achieve the same reward as the mu'athan?

Answer fifty two: There is no doubt that the mu'athan is attaining more rewards and the hadiths concerning the merits of the athaan specify the reward of the Mu'athan, such as "The Mu'athans have the longest necks on the Day of Judgement" and "The mu'athan is forgiven for as long as the duration of his voice" This is not attained by the listeners/responders, but rather they only attain the reward of thikr.

Question fifty three: If someone enters the masjid while the mu'athan is calling the athaan should he begin his nafilah (supererogatory) (referring to the greeting of the masjid prayer) prayer or wait and repeat after the mu'athaan until he finishes the athaan?

Answer fifty three: It is best that he waits until the mu'athan finishes and repeat after him since repeating after the mu'athan is an act of worship that he would miss due to the narrow specified time but as for the supererogatory prayer he has more time to perform this act of worship.

Question fifty four: Does the previous ruling include a person who enters the masjid while the mu'athan is calling the second athaan for the Juma'ah prayer?

Answer fifty four: The ruling is different here. It is best that he prays the Nafil Prayer (which is the greeting of the masjid prayer) first so that he may free himself as quick as possible to listen to the khutbah. Listening and repeating the athaan is Mustahaab, while listening to the khutbah is wajib.

Question Fifty five: I am sitting in a particular masjid **before** the athaan attending a lecture, and when the athaan begins the lecture finishes, but I want to leave that masjid to pray at another masjid. Is there anything wrong with this keeping in mind that this is **after** the mu'athan calls the athaan?

Answer Fifty five: It is not permissible to leave the masjid after the athaan if you fear you will miss the jama'ah. As for the one who leaves and he will return quickly or pray at another masjid which is near by knowing he will make the jama'ah, then there is no problem in this. The hadith of Abu Hurairah may Allah be please with him) concerning this is concerning the one who leaves and will miss the jama'ah.

Question Fifty six: If the mu'athan begins the athaan, when should the listeners raise and line up for prayer?

Answer Fifty six: There is nothing narrated concerning this in particular, but the fuqaha have mentioned that they should stand at the sentence " Qad qamatis salat" There is flexibility (leeway) in this matter since there has not been a specified time narrated.

Chapter Five

Fatawa concerning the things that nullify the Athaan

Question Fifty seven: Is it permissible for the mu'athan to call the athaan without wudo?

Answer Fifty seven: Yes, it is permissible. But it is preferred to have wudo.

Question Fifty eight: Is it permissible for the mu'athan to call the athaan while Junab (in need of a ghusl because of sexual defilement)?

Answer Fifty eight: Yes, the athaan would be valid, but this man who is junab can not enter the masjid unless there is a necessity.

Question Fifty nine: What is the ruling of the athaan being called by someone with a speech impediment like he pronounces the Arabic letter "Ra" like the Arabic letter "Lam" due to his speech impediment?

Answer Fifty nine: If you find someone other than this man who can pronounce the athaan and call it correctly then this should be done, otherwise if you cannot find anyone then there is no problem if he is needed.

Question sixty: If someone who is insane but knows the words of the athaan called the athan, is this athaan considered (valid)?

Answer sixty: If an insane or young child calls the athaan without any mistakes then it is valid (correct).

Question Sixty one: Does extensively musically chanting and singing the athaan invalidate it?

Answer Sixty one: The correct opinion is that is does not invalidate the athaan, rather decreases it, hence many scholars have noticeably stated that this is makruh (disliked). So it is disliked and does not reach the level of invalidation.

Question Sixty two: Is not it preferred to beautify your voice?

Answer Sixty Two: The origin is to say the athaan in a continuous monotone voice/pitch and style. It is not permissible to musically chant the athaan. *Yes, it is desired to have a nice voice* ***but it should not leave the customary boundaries.***

Question Sixty Three: What about when grammatical and linguistic mistakes are caused due to singing the athaan, such as Aaaaaallahu Akbar. Does this nullify the athaan?

Answer Sixty Three: This is also Mukroh and should be avoided but it does not invalidate the athaan.

Question Sixty Four: Do we call the athaan for the eclipse prayer in order to gather the people?

Answer Sixty Four: Eclipses happen unexpectedly and if you call the athaan for it, it would be confused with the athaan for the five daily prayers. But if you made a special saying like saying "Salatul Jaami'ah" (communal prayer) the people would understand to gather in the masjid for the eclipse or what have you.

Question Sixty Five: Do you make an athaan for the funeral prayer?

Answer Sixty Five: There is no need because generally the people invite and inform one another and also the prayer is normally prayed immediately after one of the five daily prayers.

Question Sixty six: Is it permissible to call the athaan for Eid prayer to gather the people?

Answer Sixty seven: The athaan is exclusively for the five daily prayers so it is not legally sanctioned for any other prayers. You do not call the athaan for Eid but rather the time for Eid is well-known.

Question Sixty Eighty: What is the ruling concerning what the deviants (such as the *Rawaafid**) do when they add ("Come to the best deed") to the athaan? Does this invalidate the athaan?

Answer Sixty Eight: Yes it invalidates the athaan because the athaan is an act of worship and it is not permissible for anyone to add anything to it, rather this addition is considered an alteration and Bidah (an innovation) and it nullifies the athaan just as adding to the prayer, hajj and so on.

***Note: The Rawaafid are Shi'ah who make takfeer (declare to be non-Muslim) of the Sahaabah**

Question Sixty Nine : What is the ruling on adding "I bear witness that Ali is the Wali of Allah"?

Answer Sixty Nine : It invalidates the athaan. See previous answer.

Question Seventy: Some mu'athans after they finish saying the athaan, add to it "Pray may Allah guide you" or "Pray may Allah reward you" and so on, claiming they are trying to advise the people. And they add this to every athaan.

Answer Seventy: This too is an innovation and is not permissible **but** if the mu'athan did it sometimes and **not** in the microphone but in the streets and in front of the doors to alert the inattentive then this is fine.

Question Seventy one : In certain countries the mu'athan after finishing the athaan says prayers on the Prophet ( ) with a raised voice and same style/fashion he calls the athaan and does this for each prayer. What is the ruling concerning this?

Answer Seventy One : It is well-known that Allah has commanded mentioning Allah to one's self concealed. As Allah says in the Qur'an *"Invoke your Lord with humility and in secret" [7:55]* So raising your voice in dua, thikr, or praying upon the Prophet ( ), or thikr collectively and so on is not permissible. This is because it is an innovation.

Question Seventy two : In certain countries they play Qur'an cassettes over the microphones loudly before prayer by five to ten minutes, especially on Fridays. What is the ruling on this?

Answer Seventy Two : This too is an innovation. See the answer to previous question.

Question Seventy three: What is your opinion concerning taking a salary for calling the athaan?

Answer Seventy Three: It is not permissible for the mu'athan to stipulate/make a condition that he receives a salary for calling the athaan. Like if he says "I will not call the athaan unless I'm giving this amount of money." This is not permissible because the Prophet ( ) said: "Take/acquire a mu'athan who does not take a salary for his athaan" Imam Ahmed was asked about a man who says to the people of a masjid, I will lead you in prayer for such and such amount of money. He said, "we ask Allah safety and well-being. And who would pray behind him (meaning this man is only doing this for a monetary gain and his athaan is for this material gain.)" So it is not permissible for the mu'athan to make a condition that he gets paid.

Question Seventy Four: What if the money the mu'athan receives comes from the Baitul Mal (The Treasury of an Islamic Gov't) and not from the congregation at the masjid?

Answer Seventy Four: If the salary is coming from the Baitul Mal it is permissible. Meaning the Baitul Mal generously offered him a salary and he is given this to further encourage him to be on time and facilitate him. In this scenario it is fine. And Allah Knows best.

Chapter Six

Fatawa concerning responding to the Athaan and Iqaamah

Question Seventy five: What is the ruling concerning repeating after the mu'athan? Is it wajib?

Answer Seventy Five: The correct position is that it is Sunnah and not wajib because the Prophet (ﷺ) ordered it and informed of its merits and reward. And it has been narrated in Abu Dawoud's Sunan that a man said "O Messenger of Allah (ﷺ) indeed the Mu'athans surpass us (in reward)." So he said, "Say what he(the mu'athan) says and when you finish ask and you will be given." It appears that the one who repeats after the mu'athan accomplishes the same reward as the mu'athan but in reality he doesn't get the exact same reward.

Question Seventy Six: Is it permissible for the mu'athan himself to repeat after his own athaan like after saying "Ashaddu an la ilaha il Allah" he says it in a soft voice?

Answer Seventy Six: Some of the fuqaha mentioned this in their books of Fiqh saying it is better to do it so they combine between the reward of the athaan and the reward of repeating the athaan.

Question Seventy Seven: If a person sees the mu'athan but does not hear him due to distance between the two. Should he repeat after him by reading his lips?

Answer Seventy Seven: This is not necessary but the repeating is specified for those who hear it.

Question Seventy Eight: We here in Medinah hear the athaan by way of speakers and we repeat after the mu'athan but by the time the mu'athan has finished his athaan another mu'athan begins to call the athaan. This sometimes lasts/continues for ten minutes. Should we repeat after all of them or is one sufficient?

Answer Seventy Eight: It is legally sanctioned to answer the mu'athan, and hopefully answering one is sufficient. There is no problem in repeating after more than one mu'athan. This is because all these athaans are considered valid athaans. So if he hears one mu'athan and repeats after him and finishes then hears another mu'athan and repeats after him this is additional reward.

Question Seventy Nine: If the iqaamah was called and afterwards the imam becomes busy/occupied with performing wudo, ghusl or something similar and the time interval between the calling of the athaan and his returning is long should the mu'athan recall the iqaamah?

Answer Seventy Nine: The correct opinion is that the iqaamah is not repeated if the people have risen and lined up because the iqaamah is for informing the people to rise and line up and since they have lined up the purpose for the iqaamah has been attained. So if the imam gets occupied in straightening the rows it is not necessary to repeat the iqaamah as it is stated that Umar may Allah be please with him) would assign someone to make sure the rows were straight and he would not begin until he was informed that the lines were straight and this might take a long period of time. Also if the imam gets occupied with renewing his wudo or ghusl then returns it is not necessary to repeat the iqaamah. There is a hadith in Bukhari that states that the iqaamah was called for prayer and the people lined up so the Prophet ﷺ went to the front of them while he was junab, then he said, "(stay in) your places", so he went back (to his house) and perform ghusl then returned to the people while his head was dripping water and lead them in prayer.

Question Eighty: If the mu'athan says "As-salatu khairum minan nawm" what do the listeners say?

Answer Eighty: The listeners respond saying "Sadaqtu wa barartu" or "Sadaqa Allahu wa rasuluhu as-salatu khairum minan nawm "

Question Eighty one: What is the wisdom in saying "laa hawla wa la quwwata illa billah"?

Answer Eighty One: This indicates that person is incapable of attending the congregation without Allah giving him the power to do so. So it is as if he is saying: I answer this call and will attend the congregational prayer but with your might and power that facilitate me.

Question Eighty Two: When the iqaamah is being called is it legally sanctioned to repeat after the iqaamah?

Answer Eighty Two: Yes, the iqaamah is to be repeated after and it has even been referred to as an athaan in the hadith "Between every two athaans (meaning the athaan and iqaamah) there is a prayer for those who wish to pray"

Question Eighty Three: If the mu'athan says "Haya ala' as-salaah" in the iqaamah do the listeners say "Laa hawla wa laa quwwata illa billah" keeping in mind that the listeners are already in the Masjid?

Answer Eighty Three: Yes, they say it even if they are in the Masjid. This is because the people praying are in dire need of Allah empowering them to pray completely and he is not free from the need of Allah for the span of the blinking of an eye.

Question Eighty Four: Do the listeners of the iqaamah say the dua' that you say after hearing the athaan after they have heard the iqaamah?

Answer Eighty Four: If he is able to then there is no restrictions/problem. If he does not have enough time then he does not need to say it since this dua was narrated pertaining particularly to the athaan.

Question Eighty Five: If I am reading the Qur'an and the mu'athan begins to call the athaan, should I continue reading the Quran or stop and repeat after the mu'athan?

Answer Eighty Five: Repeat after the mu'athan because this act of worship has a specified (and narrow) time and you will miss out in rewards if left at that time. While as for reading the Qur'an, its time is much broader and you can read the Qur'an after the athaan.

Question Eighty Six: If the athaan is being called and the listeners are busy on the phone talking or are not aware the athaan is being called until the mu'athan reaches the middle or end of the athaan, should he repeat from where the mu'athan is currently or start from the beginning?

Answer Eighty Six: If he was busy talking or taking care of some concern and finishes then he should immediately start repeating from what he has missed until he catches up with the mu'athan.

Question Eighty Seven: If a man is in the bathroom to answer the call of nature, should he repeat after the mu'athan?

Answer Eighty Seven: If he is actually using the bathroom he should not repeat using his tongue rather he should repeat with his heart or wait until he finishes using the bathroom and then repeat.

Question Eighty Eight: In some personal institutions (such as hotels and hospitals) they use programmed tapes/clocks that call the athaan at the programmed times. Do we repeat after the tape?

Answer Eighty Eight: Yes, because this athaan informs you that the time for prayer has begun, so repeat after it even though those places should choose a man who is sane, knows the athaan and how to call it instead of using a programmed tape/clock.

Question Eighty Nine: Is the athaan previously mentioned (in Question Eighty Eight) sufficient or after we gather do we need to call the athaan?

Answer Eighty Nine: It is better if an actual person calls the athaan, but if they are not able or they do not know how or have not memorized the athaan then the athaan from the tape is sufficient.

Chapter Seven

Various Fatawa

Question Ninety: According to the shariah is it better to be responsible for calling the athaan or leading the prayer?

Answer Ninety: The answer is detailed. Being an Imam is best from the aspect of qualification. So the Imam (position) requires higher and better qualifications because the majority are memorizers of the entire Qur'an and knowledge about the rulings of Islam. As for the mu'athan most of the time they are average laymen because the athaan is simply pronouncing the words of the athaan, hence, due to this the imam is required to be from the people of knowledge and from those who memorize the Qur'an or most of it unlike the mu'athan. So the (position of) Imam, like we previously mentioned, is better from the aspect of qualifications.

As from the aspect of reward there is no doubt that what has been narrated in the excellence of the mu'athan is more. Such as the statement "The mu'athan is forgiven for as long as his voice is heard…" and due to this many recommend it. So if the mu'athan memorizes the Quran and is from the people of knowledge and adds to this the responsibility of calling the athaan then this is excellence upon excellence and he has combined two virtues.

Question ninety one: Some people of knowledge have mentioned that the first athaan for the Juma'ah prayer is bid'ah.What is your opinion?

Answer Ninety one: As long as the athaan was approved of by the Sahabah during the time of Uthman (May Allah be pleased with him) and the ummah (Islamic nation) has continued to do so until our time, and it alerts the inattentive, there is no problem. And it is not called a bid'ah because this is from the Sunnah of a rightly guided Caliph of the Caliphs. The Sahabah approved it, as previously mentioned, and continued upon it. But it should be before the sun moves from its zenith by an hour or more, as for waiting to the time the sun has moved from its zenith then it has no benefit since the people have already gathered by then. It was/is legally sanctioned for making people alert and telling them to prepare and leave their activities/duties that prevent them from arriving at the masjid early.

Question Ninety Two: Are the first and second athaans for Fajr particular for Ramadan (9th month of Islamic calendar) only or should they be called for the remaining of the months of the year?

Answer Ninety Two: It seems apparent that this is only for Ramadan. During the time of the Prophet ﷺ Bilaal (May Allah be pleased with him) would call the athaan at the last part of the night then Ibn Umm Makhtum would call the athaan at Fajr time. The proof of this is " Do not let the athaan of Bilaal prevent one of you from his Suhoor (light snack before fajr) for indeed he calls the athaan in the night in order for the one who is praying Tahajjud to return to relaxing and eat his suhoor and to wake up/alert those among you who are sleeping. So this statement "from his suhoor" indicates that all of them wanted to eat suhoor (meaning all were fasting). So he is addressing <u>All</u> of them in this hadith because he did not say "for those who desire to fast, do not let Bilaal's athaan deceive you" but rather on the contrary he said," Do not let it prevent him from his suhoor." This indicates that they needed to eat suhoor.

Likewise we say his statement, "to awaken those who are asleep among you" means waking them for suhoor. And his statement, "to return to relaxing and eat his suhoor" means to alert the one who is praying Tahajjud that the time for suhoor is starting. So this implies that all were fasting, hence they needed to eat suhoor.

This shows that the first and second athaan were for Ramadan only. As for outside of Ramadan there is one mu'athan (one athaan) and the hadith that says "the mu'athan says in the first athaan of fajr as-Salatu Khairum minan nawm". The understood meaning of "first athaan of fajr" is the athaan at the fajr time when the mu'athan says as-salaatu khairum minan nawm (prayer is better than sleep) because most are sleep at that time and this will motivate the drowsy to come to prayer. As for the second athaan, it is the iqaamah just like in "between every two athaans is a prayer" meaning the athaan and iqaamah. Therefore, all that is mentioned shows that you should not call an additional athaan outside of Ramadan.

Question Ninety three: Is there a narration stating that the athaan should be called during times of fear of the evil jinn?

Answer Ninety Three: Yes. Suhail reported that his father sent him to Banu Haritha along with a boy or a man. Someone called him by his name from an enclosure. He (the narrator) said: "The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said: If I knew that you would meet such a situation, I would have never sent you (there) but whenever you hear such a call (from the evil spirits), pronounce the Athaan, for I have heard Abu Huraira say that the Messenger of Allah (may peace be upon him) said: 'Whenever the Athaan is proclaimed, Satan runs back vehemently." There is also 'when an evil jinn appears before you, call the athaan'. This indicates that it is legally sanctioned to call the athaan to get rid of evil jinn even if the time for prayer has not begun.

Question Ninety four: Has there come a narration concerning the excellence of du'a between the athaan and iqaamah?

Answer Ninety Four: It has been narrated that the time between the athaan and iqaamah is a time the du'a is accepted. There is a hadith that states, "The du'a between the athaan and iqaamah is not rejected" (*Abu Dawoud)* So it is good if a person makes du'a between the athaan and iqaamah.

Question Ninety Five: What is your opinion concerning calling the athaan in the ear of the newborn?

Answer Ninety Five: It has been narrated that one should call the athaan in the ear of the newborn but the proofs (hadiths) all are questionable. But there is no problem if he does it and Ibn Al-Qayyim mentioned it in his book "The Rulings of the Newborn" that it should be done.

Question Ninety six: In which ear (of the newborn) should the athaan be called one if was to call it?

Answer Ninety Six: The athaan is to be called in the right ear though the proof is questionable as we mentioned previously.

Question Ninety Seven: What about the iqaamah being said in the ear of the newborn? Has it been narrated and if so which ear?

Answer Ninety Seven: Yes. It has been narrated but the hadiths also are questionable. However, it is to be called in the left ear.

Question Ninety Eight: Sometimes people might gather to pray at a Masjid and then discover that no one has called the athaan for salaah. Should they call the athaan keeping in mind that the time for time salah entered quite a while ago?

Answer Ninety Eight: It is sufficient to call the iqaamah because the athaan is to gather the people and since the people have gathered, this has been accomplished. The people nowadays know the times for prayer by prayer schedules and hearing other mu'athans. With this in mind, they do not need to call the athaan especially since it is not a condition of the prayer. Besides, if the athaan is called after so much time has elapsed it could confuse people and ALLAH KNOWS BEST.

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